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Beloved Companion:

And while you are thinking things over and studying some what the last lesson or two, let us discuss the Cabala a little further in a conversational way, recapitulating the comments of its various students. In the first place we take up the study of the Cabala, we must remember that Jehovah of the Old Testament, as the Tribal Deity of personal Characteristics, - demonstrating his Power and Glory to his Chosen People, oppressing other Nations to do them Service, and choosing for his special envoys and representatives, those whom our Civilization would have condemned as not high enough for Spiritual Power is not represented in the Hebrew Secret Doctrine.

The Cabala is indeed full of Jehovah, I H V H, the Divine Four-lettered Name, the Tetragrammaton, but it is as the name of a Group of Divine Conceptions, of Emanations from a Central Spiritual Light, whose Presence alone is postulated. From Absolute God there is then a Series of Emanations extending downward to reach Jehovah, who is the Divine One of Binah, the Supernal Mother. Other stages of Emanations lead to the Elohim, the Group of Holy Spiritual Attributes associated with the Sixth Sephira, the Sun of Tiphareth.

After another manner, Jehovah is the Group of Emanations from the Deific Source, called the Ten Sephiroth, "The Voices from Heaven." These ten Sephiroth of which the first is a condensation of the Supernal Glory from Ain Soph Aur, The Boundless Light, appear as a rainbow of the Divinity in the First World, or Highest Plane above Human Conception, that of Atziluth. By successive reflections, diminishing in brightness, a Plane is reached which is conceivable by man, as the purity of his highest Spiritual Vision. The grouping of the Ten Divine Qualities upon this Plane, into a Divine Tetrad is symbolized by Yod - He - Vau - He, the Tetragrammaton or the Cabalistic Jehovah, not by any means the Jehovah of the Old Testament.

We find that the Cabala contemplates a period when chaos existed, a period of repose and absence of manifestation, when the Negative reigned Supreme. This is the Pralaya of the Hindoos. From Passivity there proceeded action, by Emanations, and Manifested Deity arose. From Ain, repose, the Negative, proceeded Ain Soph, the Limitless, the Omnipresence of the Unknowable, still condensing into Manifestation thru Emanation, there appears the Ain Soph Aur, the Boundless Light, which coalescing on a point, and appears as Kether the Crown of Manifestation. Then follow the Sephiroth, the Holy Voices upon the Highest World. They concentrate into a Divine Conception, a stage of Spiritual Existence, which man attempts to grasp, and by defining, to limit, bound, and describe, and so creates for his worship, a Divine Personality, his God, and the Jews named Him Jehovah.

By gradual stages of development, each further from the source, there arises the Powers and Forces which have received the names of Archangels, then Angels, then Planetary Spirits and the Guardians of Man; still further from God we obtain the Human Souls, which are as sparks of Light, struck off from the Insupportable Light of Divinity, which have been formulated into Egoity, to pass thru a long series of changes and experiences by which they make the circuit of the Universe. They endure every stage of existence, of separation from the Divine Fountain, to be at last once more indrawn into the God-head the Father. Once they emerge upon a pilgrimage they follow a regular succession of Evolutions and Involutions, even as the Divine passes ever along into successive periods of out-breathing and in-breathing, of manifestation and of repose (refer to the last page of lecture 107, where this same idea is presented in a slightly different form, as you will see by the instructions given you for drawing the diagram.)

Of Divine Repose, of Chaos, the Human Intellect can form no conception, and only the highly Spiritual Man can conceive something of the sublime and exalted stages of Manifestation. To the worldly man such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity. To the Metaphysician these Ideals supply a theme of intense interest. To the follower of the Eastern Traditions, they supply an illustration drawn from a source that is foreign to them, for they are the basic Western Traditions, of the Spiritual Traditions of a long past Age, which leads them to accept the suggestion that all Spiritual Conceptions are supplied from time to time by a Great Mind of another stage of Existence other than our own. Perhaps they are remnants of the Faith and Wisdom of a long vanished Era, which have seen the Life History of Races more Spiritual than our own, and more open to Converse with the Holy Spiritual Planes. Spiritual Wisdom can only be obtained by man, or earthly beings, when they become able to reach up to the Sphere above. The Spiritual Being above us cannot reach down and help those who do not so purify themselves, that they may be able to rise up to the Higher Planes of Existence.

The chief difficulty of the student of the Cabala is to conquer the always vivid impressions of the Actuality and Materiality of so-called Matter. Of course, this is discussed in the third lesson but nevertheless, unconsciously, Material Idea persists. The Cabala teaches that one must entirely relinquish the apparent knowledge of Matter, as an Entity apart from Spirit. The assertion that Matter exists, and is an Entity, entirely different from Spirit, and that Spirit - the God of Spirits - created it, must be denied and the notion must be torn out by the roots before Progress can be made. If Matter exists, it is something and must have come from something, but Spirit is not a thing, and Creative Spirit, the Highest Spiritual Conception, could not make Matter, the Lowest thing, out of nothing and hence it is not made and hence there is no Matter. All is Spirit and Conception, All that does exist can only have come from Spirit, from Divine Essence. That Being should arise from Non-Being is impossible, that Matter should create itself is absurd. Matter cannot proceed from Spirit; two words mean that the two Ideas are entirely apart and Matter cannot exist. Hence it follows that what we call Matter is but an Aspect, a Conception, an Illusion, a mode of Motion, a Delusion of the Physical Senses. All of this, of course was brought out very clearly in the third lesson in the illustration of the desk in your Sanctum.

Apart from the Cabala, the same truth has been recognized by some Christians and some Philosophers. "All is Spirit," says the Cabala, And this is eternal, uncreated, intellectual and sentient on our Plane, inhering in it are Life and Motion. It is Self-Existing with successive waves of action and passivity. This Spirit is the True Deity or Infinite Being, the Ain Soph, the Cause of all Causes and all Effects. All emanates from that and is in that.

The Universe is an immanent Offspring of the Divine which is manifested in millions of forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity; it is not a transient effect. It is immanent in the cause. It is God-made manifest to Man. Matter is our Conception alone. It represents the Aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of Matter. Spirit is the only substance. "Matter," says the Cabalist, "Is the mere residuum of Emanation, but little above Nonentity." The Hindo Philosopher, on the other hand, calls Matter, a Maya, a delusion.

As I have already said, the Supreme Being of the Cabala is found to be demonstrated in more than one Aspect. At one time the

Inconceivable Eternal Power, proceeding by successive emanations into a more and more Humanly conceivable Existence, formulated his attributes into conceptions of Wisdom, Beauty, Power, Mercy and Governance, exhibiting these attributes; first in the Supernal Universality, beyond the ken of all Spirits, Angels and Men, the first word of Atziluth. Then formulating a reflection of the same exalted Essences on the Plane of the Pure Spirits, also inconceivable to Man, the Second word of Briah. Again is the Reflection repeated and the Divine Essence in its Group of exalted attributes is cognizable to the Angelic Powers, the third of Yetzirathic Word, and then finally the Divine Abstractions of the Sacred Ten Sephiroth, are by a last Emanation still more restricted and condensed than the latter, and rendered conceivable by the Human Intellect, for Man exists in the Fourth Word of Assiah, in the shadow of the Tenth Sephira, the Malkuth, or Kingdom of the Word of Shells or Material Objects. Small wonder then at the slowness of the Ideal Man can form of the Divine.

At other times we find in the Cabala, the Metaphysical Abstract laid aside and all of the Wealth of Oriental Imagery lavished on the description of God. Imagery, altho grouped and clustered around the emblem of an exalted Humanity, yet so inflated, so extravagantly magnified, that the Heavenly Man is lost sight of in the grandeur and tenuity of the word painting of the Divine Portrait; Divine Anthropomorphism it may be, but an Anthropomorphism, so tenuous by means of its grandeur, that the Human Elements affording the basis of the analogy quite disappear in the Heavenly Man of their Divine Reveries, for instance, as an example, "In this Conformation He is known, he is the Eternal of the Eternal Ones, the Ancient of the Ancient Ones, and the Concealed of the Concealed Ones. In His Symbols, He is the Knowable, altho He is Unknowable. White are His Garments and His appearance is as a Face vast and terrible in its Vastness; Upon a throne of flaming brilliance He is seated so that He may direct its flashing Rays. Into many thousand worlds, the Brightness in His Face is extended and from the Light of this Brightness, the Just shall receive worlds of Joy, and reward in the Existence to come. Within His Skull exists daily a thousand myriads of worlds, all draw their existence from Him, and by Him are upheld. And from that Head distilleth the Dew, and from that Dew which floweth down upon the worlds are the dead raised up in the Lives and on the Worlds to come."

The God of the Cabala is Infinite Existence, and cannot be defined as the Assemblage of Lives, nor is He truly the totality of His attributes, yet without deeming all Lives to be of Him, and His Attributes to be Universal, He cannot be known by Man. He existed before He caused the Emanations of His essence to be demonstrated. He was before all that exists is; before all Lives on our Plane, or the Plane above, or the World of Pure Spirits, or the Inconceivable existence. But then he resembled nothing we can conceive, and was Ain Soph, and in the Highest Abstraction, Ain alone, potential existence. Yet before the Manifest, became demonstrated that all existence was in Him. He is the Ancient of Days.

In the Bonds of the Eternal Brotherhood.